A PROTESTANT OF THE Church of England, NO DONATIST.

OR, SOME SHORT NOTES ON

Lucilla and Elizabeth.

By William Sherlock

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Church of England

(a) Lucilla and Elizabeth. (b)

(a) *Lucilla*, a Private, though Rich and Powerfull Woman, and therefore a fit Patroness for a Faction, but no Legal Reformer.

(b) *Elizabeth*, a Sovereign Princess, who had Authority, in Her own Kingdoms, to Reform the Church; which makes some difference between them.

OR,

DONATIST and PROTESTANT (c)

(c) Papist had been here a more proper Parallel, than a Protestant, but that he is not so Orthodox as a Donatist, though as great a Schismatick.

SCHISM
PARALLEL'D.

Donatism.	Protestancy.
1. Ordain'd Anti-Bishops.	1. *Ordain'd Anti-Bishops.*

An Anti-Bishop is one set up against another Lawfull Bishop, in the same Diocese.

1. *Such the Papists have in* Ireland, *as the Donatists had.*

1. Such the Church of *England* has not, that we know of; and if there be any Such, they must be Popish Anti-Bishops.

Donatiſm.	Proteſtancy.
2. Erected Anti-Altars.	2. *Erected Anti-Tables.*

2. There can be no Anti-Altars, nor Anti-Tables, where there are no Anti-Biſhops.

3. Impeach'd all other Churches of Apoſtacy.	3. *Impeach'd the whole Church of Superſtition, Idolatry, and Anti-chriſtianiſm.*
3. *Rome, like the Donatiſt, does this; for She allows of no True Churches, but what are in Communion with, and Subjection to the Pope.*	3. No, only the Church of *Rome*, and not So as to Unchurch her neither, as Donatiſts and Papiſts do.
4. Communicated with no other Church in Religious Offices.	4. *Communicates, in Sacred Duties, with no Chriſtian Society.*
4. *Thus Papiſts communicate with none but in their own Communion; and that is to Communicate with no other Church.*	4. We reject no Chriſtians, who will Communicate with us; and are ready to Communicate with all Churches, who do not impoſe Sinfull Terms of Communion, nor require a Corrupt Worſhip.
5. Appeal'd from the Churches Sentence in a Spiritual Cauſe to a Lay-Prince.	5. *Appeal'd from the Churches Decrees to the Princes Supremacy, advancing it in all Spiritual Caſes, above any Authority Eccleſiaſtical, whatſoever.*
5. *Popes have depoſed Princes, and abſolved Subjects from their Oaths of Fidelity, which is a greater Crime.*	5. The Supremacy we allow to Princes is not the Exerciſe of any Spiritual Power, but ſuch a Power as the Catholick Church has always allowed to Chriſtian Princes, *viz.* to have the Supreme Government of the Church in their Dominions, as incorporated into the State; which muſt be allowed to Sovereign Power, or it is not Sovereign.

Dona-

Donatiſm.	Proteſtancy.
6. Yet continued the Catholick Creed, Sacraments, Liturgies, Regiment and Solemnities, as they were before the Schiſm.	6. *Continues Baptiſm and the Creed (in moſt Articles) but errs concerning the Euchariſt and other our Lord's Sacraments, abrogating the Liturgies, Rites, Canons, Faſts and Feſtivals; as alſo the Spiritual Juriſdiction of the Church, and Canonical Obedience to the Weſtern Patriarch.*
6. *This the Church of* Rome *does not, but has done that which is worſe,* viz. *Corrupted the Catholick Faith; not by denying any Article of the Creed, but by adding New Doctrines to it; by increaſing the Number, and altering the Nature of Sacraments; by corrupting Liturgies, and the Faſts and Feſtivals of the Church; and ſo are much worſe, upon this account, than the Donatiſts, who did not Corrupt the Chriſtian Faith.*	6. We retain the whole Faith, and Inſtitutions of Chriſt, intire; which, I hope, is no Fault, either in Donatiſts, or in the Church of *England*. We retain the ancient Uſe of Faſts and Feſtivals; and vindicate our Juſt Liberties from the Uſurpations of the Biſhop of *Rome*; who is not contented to be the Weſtern Patriarch, but will be an Univerſal Biſhop, the Sovereign Head of the Church, and Infallible Judge of Controverſies. By which extravagant Claims, he juſtly Forfeits even that Patriarchal Right, which the Canons of the Church formerly allowed him, in honour to the Imperial City, of which he was Biſhop: For when a Grant upon meer Courteſy is improved into Tyranny and Uſurpation, there is no Obligation to continue thoſe Reſpects, which are now Challenged not upon Courteſy, but as an Original and Inviolable Right; and improved, from honourable Reſpects, into Empire and unlimited Juriſdiction. However, we need not trouble our ſelves with this Diſpute. The Brittiſh Churches, for Six hundred Years after Chriſt, never had any Dependance on *Rome*; and what was after this was only Uſurpation, and an uſurped Authority may be renounced without Schiſm.

A. St. *Auguſtin's* Cenſure againſt the *Donatiſts* involving *Proteſtants.*

A. *And why not* involving *Papiſts as well as Proteſtants? For we have leſs to do with Donatiſm than they have. What St.* Auſtin *ſays againſt the Donatiſts is upon the account of their Schiſm, and may indeed be applied to other Schiſmaticks: But before they can be applied to us, they muſt prove us to be Schiſmaticks; which is not ſo eaſy to do, as to take it for granted; which our Author, I ſee, is moſt inclined to. But, if the Schiſmatick ſhould fall to their own ſhare, they muſt take the Cenſure of St.* Auſtin *to themſelves.*

Epiſt. 48. B. YOU [Donatiſts] *are with us* [Catholics] *in Baptiſm, in the Creed, and in the reſt of our Lord's Sacraments; but in the Spirit of Unity, in the Bond of Peace, laſtly, in the Catholick Church it ſelf, you are not with us.*

B. TO agree in Faith and Worſhip, and yet to divide Communion, is certainly a notorious Schiſm. And thus St. *Auſtin* proves the Donatiſts to be Schiſmaticks; That they had the ſame Baptiſm, the ſame Creed, the ſame Sacraments, but would not Communicate with them; and thereby Divided themſelves from the Catholick Church; did not Preſerve *the Spirit of Unity in the Bond of Peace*, but Refuſed to own themſelves of the ſame Church. And this muſt be Schiſm; for nothing can juſtify a Separation, but a Corruption of Faith or Worſhip. But the Caſe is vaſtly different between us and the Church of *Rome*. For we have not the ſame Creed, the ſame Sacraments, and the ſame Worſhip: The Council of *Trent* has added a great many new Articles to our Creed; has made a great many new Sacraments, and corrupted the old ones, and has introduced a new and ſtrang Worſhip, the Worſhip of Saints and Angels, and Service in an Unknown Tongue, into the Chriſtian Church. And this is the Reaſon not of our Separating from, but of their Flinging us out of their Communion. And this Caſe St. *Auſtin* ſays nothing of; but we are ready to prove, That it is no Schiſm.

Epiſt. 153. C. *The Sacraments of* Chriſt, *which in the Sacrilege of Schiſm you* [Donatiſts] *have to Judgment, will be profitable and wholſom to you, when you ſhall have the Head,* Chriſt, *in Catholic Peace, where Charity will cover a multitude of Sins.*

C. If they apply this to us, then they muſt at leaſt grant, That we have very good Sacraments in our Church, ſuch as are *profitable* and *wholſom*; and convey to us all the Vertue and Benefit of Sacraments, till they can prove us guilty of Schiſm: And we deſire to injoy the Benefit of our Sacraments no longer.

De Unitate Eccleſiæ, c. 4. D. *Whoſoever believes* Chriſt Jeſus *to be come in the Fleſh*, &c. *but yet ſo diſſent from his Body, which is his Church*, as that their Communion is not with the whole, wherever diffuſed, but is found Separated in ſome part, *'tis manifeſt they are not in the Catholic Church.*

D. This was a good Argument in St. *Auſtin's* time; when the whole Catholick Church was in one Communion, without any Corruptions in Faith and Worſhip to

to justifie a Separation. For, in this Case, whoever separated from any Society of Christians, separated from the whole Christian Church; and nothing else was necessary to prove them Schismaticks, but only their Separation; which was as visible a Schism, as tearing an Arm or Leg from the Body. For when the whole Church was one Communion, without any Corruptions of Faith or Worship, there could be no Dispute which was the True Catholick Church; and to Separate from the Catholick Church is certainly Schism. This was the Case of the Donatists, against whom St. *Austin* wrote that Book *de Unitate*. They had nothing to object against the Faith or Worship of the Catholick Church; but only pretended, that they Communicated with Traditors, or those who were Ordained by them, that is, With those who, in the Times of Persecution, delivered up their Bibles to the Persecutors; which yet was not so great a Fault as taking away the Bible from the People, (which if they had not had in those Days, they could not have delivered it) and persecuting those who use it.

But when the Church is divided in Faith and Worship, into a great many different and opposite Communions, it is a ridiculous thing for any Part of the Church to call it self the Whole; and then to charge others, as St. *Austin* does the Donatists, with Separating from the Whole; especially, when such a Separation is occasioned by such Corruptions as are dangerous to Mens Souls. Which is vastly different from the State of the Church in St. *Austin*'s time; and therefore what he says cannot be immediately applied to us. They must first prove, that the Roman Church is the Catholick Church, and a Pure and Uncorrupt Church; and then we will grant, that not to Communicate with them is Schism.

E. *This Church is the Body of* Christ, *as the Apostle saith*, Col. 1. 24. For his Body, which is his Church. *Whence surely 'tis manifest, That he who is no Member of* Christ, *cannot have Christian Salvation. But the Members of* Christ *are joyn'd to each other by the Charity of Unity, and by the same* [Charity] *do they cohere to their Head,* Christ Jesus. *Cap.* 2.

E. To separate from the Body of Christ is certainly Schism; but St. *Austin* in the same place tells us, that there is a Separation from the Head, as well as from the Body; that is, from Christ who is the Head, as well as from his Body, which is his Church. The first is a Schism occasioned by Heresy; the second is a causless Schism without any corruption in Faith and Worship. So that He never intended that, for fear of Schism, we should Communicate with a very Corrupt Church; but only warns us not to Separate from the Church of Christ, when such a Church does not Separate from Christ. But as far as any Church, or Society of Christians, Separates from Christ, the Head, so far we may and ought to Separate from them.

F. *Whosoever therefore is Separated from this Catholick Church, how laudably soever he thinks himself to live, for this only Crime, that he is disjoyn'd from the Unity of* Christ, *he shall not have life, but the wrath of God abideth on him.* *Epist.* 153.

F. As for the evil and danger of Schism, we perfectly agree with this Father; and will say as Ill things of it, as the Church of *Rome* her self can desire: But we are not afraid of these Ill Consequences of Schism, while we are no Schismaticks.

G. NOW *St.* Augustin *places the* Donatists *Schism in their not joyning with* Catholicks *in Religious Offices, In forsaking all Christian Assemblies, In not partaking with them of the Eucharist, In Prayers,* &c. *Whence he concludes them*

not

not to belong to the Catholic Church, Not to be Members of Christ's Mystical Body, Not to have Charity, Not Sacraments to Benefit, Not Piety with Hope, nor Salvation.

G. THIS is all very true, and this was the Character of the Donatist Schism. They were charged with no Heresy, for they were Guilty of none; but only with Separating from the Communion of the Catholick Church, in Prayers, and Sacraments, which is a Separation; and if it be Causeless, as it was in the Donatists, has the Guilt of Schism: But is a very just Separation, and no Schism, if it have a just Cause.

H. Have Prelatical Protestants *of* Great Britain *and* Ireland *any visible Communion, in the Eucharist or other Divine Service, with any Christian Church on Earth? If they have not, as is undeniable, then according to St.* Augustin, *they are not in the Catholic Church, are not Members of* Christ, *are without Charity, beneficial Sacraments, hopeful Holiness, and eternal Salvation.*

H. Do the *Prelatical Protestants of Great Britain* and *Ireland* refuse Communion with, or deny Communion to, *any Church on Earth*, without a Cause? If they do not, they are Innocent; if they say we do, let them prove it. We have nothing in our Worship that can hinder any Christian (not Roman-Catholicks themselves) from Communicating with us; and then, if they will not do it, it is their own Faults. We refuse Communion with no Church, with whom we can Communicate without Sin; and it is no Fault to refuse Communion, when it cannot be had without Sin. And therefore we are still *in the Catholick Church*, (and, I believe, the best Reformed part of the Catholick Church;) we are *Members of Christ*, have *true Christian Charity* (so much even for the Church of *Rome*, that it is made by themselves an Argument against us) and therefore doubt not to receive all the *benefit of Sacraments*; and, if we live holily, to receive the Fruits of it *in eternal Salvation.*

I. *And this Censure by so much the more justly belongs to them, as their Schism is more contumacious, their Calumnies against the Catholick Church more horrid, and their Defection by Heresie, as well as Schism, wider than the* Donatists.

I. Contumacy can never be in a good Cause, and that we are sure ours is. Though had he known any thing of the Story of the Donatists, he would have known, That no Man can be more constant, and vertuously steddy, in a good Cause, than they were contumaciously Obstinate in a bad one. We do not *calumniate the Catholick Church*, God forbid! nay, not the Roman Church; for though we say a great many Ill things of them, they are True, and that is no Calumny. And are we the greater Schismaticks, because we justifie our Separation, by laying the Fault on the Corruptions and Innovations of the Church of *Rome*? If the Donatists could have done so, St. *Austin* would not have thought them so much the worse Schismaticks, but no Schismaticks at all. And as for *Heresy*, when This Author can prove us guilty of that, we will allow our selves to be worse Schismaticks than the Donatists were.

The End.

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